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Merry Christmas

INDIAN RECORD

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Bishop J. L. Coudert, O.M.I. Champion Indian Cause

In the tradition of the Oblate bishops who created the vast dioceses of Canada's northland, Bishop Jean-Louis Coudert, OMI, who died in Rome November 14, has earned much praise as defender and champion of the Indians during his apostolic life.

Born in France, in 1895, the late Vicar Apostolic of Whitehorse, Yukon, was ordained a priest in the Congregation of the Oblates of Mary Immaculate in San Antonio, Texas, in 1919.

Three years later he went to the Mackenzie Territory where he collaborated with the late Archbishop Gabriel Breynat, OMI, as founder of the Aklavik mission and later as superior at Fort Chipweyan mission in Northern Alberta.

In 1936 he was named coadjutor to the late Bishop Emile Bunoz, OMI, then Vicar Apostolic of Prince-Rupert and the Yukon. Consecrated at St. Albert, Alta., he moved to Smithers, B.C.

The vastness of the mission territory prompted the Holy See in 1944 to divide the former Vicariate in two: Prince-Rupert, B.C., and Whitehorse, Yukon Territory.

Bishop Coudert had, at that time, only three churches: Dawson City, Whitehorse and Atlin, B.C., plus a handful of missionaries. At the time of his death he had created 14 new parishes and 30 mission posts, obtained a large residential school for Indians at Lower Post, B.C., created three separate Catholic school districts, erected a new cathedral and a residential hostel in Whitehorse.

Now, one diocesan and 25 Oblate priests labor in his Vicariate, assisted by numerous Sisters and members of two Secular Institutes. The Catholic population of his Vicariate, which includes all the Yukon and the Northern part of British Columbia, now stands at 6,000 out of a total 17,000.

His greatest merit lies in the provision of adequate Catholic educational system for his flock, despite many obstacles. He also was very charitable to the Indians of his territory, ever mindful of their economic and social development.

A funeral Mass was sung in Rome at San Pio Quinto church November 16; then the Bishop's body was flown to Whitehorse, accompanied by Bishop Paul Piche, OMI, Vicar Apostolic of Mackenzie.

Now the late Bishop Coudert lies in the shadow of Christ the King cathedral, Whitehorse, where he recently marked his 70th birthday.

His name will be transmitted in the history of the Church along with those of his predecessors and colleagues — Bishops Durieu, Grandin, Grouard, Breynat, Charlebois, Trocellier, Fallaize, Lajeunesse, Turquetil and Bunoz, all pioneers of the Faith in Canada's northland.

The Holy Child

Asleep beneath the burro's breath
The first Child of Christmas
Listened to the praises of the Gloria
Sweeping across the centuries,
Proclaiming to all time His coming,
And He watched the joy that He meant
Fill the manger and overflow
Into Bethlehem, over surrounding hills,
And out across the stretches of sand and sea
Into the homes and hearts of that dawn
And every future Christmas morn
When families would cluster in churches
In loving adoration
Of His Holy Infancy.

—Neil C. Fitzgerald.

The Older Attitude Prevails

By Rev. Leon Levasseur
(RC Parish, Thompson, Man.)

Some years back, an Indian lad with about a Grade VI or VII schooling, was cutting cordwood for the school. The price agreed upon was somewhere in the vicinity of \$5 a cord in four-foot lengths, and \$10 a cord in 16-inch lengths.

During the first day of work, the man had managed to cut over two cords in the four-foot dimension.

The next day, he tackled the 16-inch. He was so pleased to report that he had reached the five-cord mark. In his mind, his income had bounced from \$12 a day to \$50 a day. He really deserved to be proud of his achievement and wondered whether I would not accept the whole 100-cord contract in the shorter lengths.

I could see that during his schooling, he had acquired the concept of square measure, or the four-by-eight face of the cord, but had not as yet had an insight of cubic measurement.

No matter how many charts I used, drawings I made, and words I pronounced in both the low and high pitch of voice, that little focus in the twinkle of the pupil's eye that a teacher seeks out as her greatest reward, was just not there to be seen.

So from my improvised laboratory, I postponed the lesson until the next day in the field of experience.

In the early morning, as we reached the seven piles of firewood, I asked him to pass his saw through the two piles of four-by-eight-by-four, without moving a stick. He told me this could not be done, since the back of his saw would not allow him to reach deeper than about a foot.

Here I was speculating again (pre-tending), while real problems, the only true ones, had not been solved.

So I had to agree that we could move the sticks to cut them, but that we should pile them up again in exactly the same position.

So after we had finished one pile about two hours later, I began to tackle some "real" comparisons. He admitted that we now had three piles as compared to one, and that there was less wood in the three piles of 16-inch lengths than in the one pile of four-foot lengths, because of the sawdust taken out. Finally the twinkle in the eye, as the difference between pile of wood and cord of wood—between four-by-eight and

—Continued next page

REMEMBERS PAST WITH NOSTALGIA, BUT TIMES CHANGE . . .

The Eyes Of The World Are On You

Therese Goulet Courchaine, who spent ten of her twenty teaching years with Indian Affairs, is now registered with the Blind Institute, and devotes much of her time writing for the press. Her articles deal primarily with early Manitoban history, authentic gems gleaned from her father's collection of historical data, and from her own association with the Riels, and their close relatives, the Teilletts. Many of her childhood holiday seasons were spent in their homes, and where each scrap of precious historical information was committed to memory.

Dear Readers:

The first snow fell last night and the weather being mild it was a delightful experience. I have been thinking of all my Indian friends, those at school at the big job of education and the others in reserve life that for so long I shared with you as a teacher.

I can just imagine grandpa setting snares for rabbits and melting snow for the week's wash. It is a happy moment.

Now things come to pass that are changing all the old ways.

Have you noticed what giant strides your life as an Indian has taken? You have your nurses, your teachers and your very efficient leaders; your problems are being settled without so much waiting — and your voice is heard. And isn't it about time!

But your job has just begun... The Indian must remain conscious of his task of recognition, by being alert at 'being his best' at whatever he has chosen to be. The eyes of the Canadian world are on you.

Are you doing something of value, be it in your education or even at home? Are you making personal improvements, in your home and in your personality? Have you left behind the self-pity of minority groups? Because that still exists, we all know.

There have been recently some very good themes or films on the Indian situation, on television. The Indian is finding his place little by little and I, for one, have known what a difficult thing it has been to achieve. Don't give up. EVER.

You young girls of second or third generation of hopefuls, whose parents, like you, received an education, give the world the laugh, proving constantly that the Indian maiden can be also a 'princess' of dignity — which after all costs nothing but effort.

You young boys with talents, natural or cultivated, without losing track of your ancestral pride and traditions, pitch in there with stubborn enthusiasm and keep putting yourselves on the map of acceptance.

There will be failures yet, but do not get discouraged. We, who care, are watching you.

Therese Goulet Courchaine



Mrs. Courchaine at Oak Lake, with her kindergarten class of 1951.

The Older Attitude Prevails

—Continued from Page 2

four-by-eight-by-four.

It is not to blame the School where the lad completes his Grade VI or VII, that I have gone to the trouble of giving all these details. I merely wanted to bring to notice another aspect of the Indian's mind of long ago, and for more isolated communities or the older generation, still prevailing today.

The sense of precise measure, whether applied to money, or in the context of cubic measure as just outlined, is a value foreign to Indian culture.

That concept of measuring everything, from time, liquids and solids, to a girl's beauty or a car's performance by inches in circumference or so many miles an hour, is as far away from the basic

thought pattern of the Indian, as the West from the East.

People who have had to live close to nature and "feel" their way around — not for a good crop, but for a good hunt — possess the value of leaving the means of survival to the feeling, rather than to the measuring aspects of life.

Teachers with children of Indian background can stop losing a lot of time lecturing with symbols, or unreal problems, once they realize that experiments in the field of life will always be more meaningful than those with dummies called charts or drawings.

Once the Indian pupil has "experienced" a problem, like any other human being, he needs very little guidance — and the teacher very few techniques — to arrive with the feel of it at a measured solution.

Branch Makes Frank Self-Assessment

The government's Indian Affairs branch says poverty, inertia and hopelessness prevail among inhabitants of Indian reserves and it blames itself for this unhappy state of affairs.

In a brutally frank self-assessment, the branch admits its past approaches have "tended to emasculate development work at the community level."

Now it plans sweeping new measures under which the country will provide the tools and, the branch hopes, the Indians will do the job, in a program aimed at infusing reserves with community spirit.

The self-assessment says the current situation in many areas is reflected in statistics on Indian morality and crime rates, school dropouts and living standards.

Despite notable exceptions like Alberta Senator James Gladstone and Montreal model Khan-Tineta Horn, it says Indians have become "bystanders on the national scene," largely as a result of their dependence on the "umbilical cord" the Indian affairs branch has become for them.

Often the branch and its agents are the only link a reserve has with the outside world.

"An economic, social and cultural gulf separates the Indian from the non-Indian. This gulf may be widening, and concerted emphasis on broad rehabilitative measures is indicated," the branch concludes in a specially-prepared document.

During the last decade, its spending has increased 260 per cent. Much of the \$100 million budget goes into a school system for 55,000 children. It has the highest rate of dropouts in the country. While relief cheques have climbed to \$13 million annually living standards have been sliding.

The branch talks of a virtual cold war between its agencies and the reserves, with the agencies trying to hold the budget and the reserves trying to get it increased.

Indians who leave the reserve are worse off, if anything. A Vancouver coroner estimated that half the 1,000 Indian women living there were on the skids.

Seeking a remedy for the situation, the Indian affairs branch has brought in a Toronto specialist, Prof. Farrell J. Toombs, to educate hand-picked men in community development.

Thirty already are on key reserves and eventually there will be more than 60, their object to get the In-

dians themselves to bring reserves up to the social and economic level of surrounding municipalities.

The initial group includes three Indians, a former CBC producer, a lawyer and an assortment of Indian affairs veterans and bright young men. They were thrown into a therapeutic three-month course under Prof. Toombs that provided plenty of opportunity for self-discovery.

Alberta's Integration Successful

Integration of Indian students into white schools in Alberta, for the most part, has been successful.

"There are many problems in integrating a group such as the Indians. But it has in fact, been very successful," said Ken Gooderham, regional superintendent of education for Indian affairs in Edmonton.

Mr. Gooderham made the statement after Chief Roy Muskqa of the Keesekeoose reserve near Kamsack, Sask., said attempts to integrate have failed in the past and will fail in the future.

"I don't know what prompted this comment, Mr. Gooderham said. "But integration continues to grow in Alberta and at the insistence of the Indian."

BE REALISTIC

"There are two sides to every story," said Ralph Steinhauer, a councillor for the Saddle Lake Band. Saddle Lake is about 130 miles northeast of Edmonton.

"We must be realistic. I think that integration of our schools will be of benefit. And it is best to have our children integrate into white schools when they are young.

"Integration is the only thing for the Indians because we have to live in a white man's society. Let's face facts," Mr. Steinhauer said.

Indian students at the Saddle Lake reserve have been going to public schools in St. Paul for nearly 10 years.

"I can't really say that anyone on our reserve is against integration," said Chief Alex Peacock of the Winterburn reserve, 10 miles west of Edmonton.

"Nearly all our public and high school students are attending schools in Jasper Place. It seems to be advancing smoothly," he said.

New Mill Provides Jobs In Northern Saskatchewan

Indian and Metis workers in north-eastern Saskatchewan are going to benefit from the \$2,500,000 stud mill opened at Hudson Bay in October by Simpson Timber Co. Ltd.

At the time of the opening six Indians were already employed in the mill and 95 per cent of a 70-man cutting crew now working in the bush cutting logs are Indian or Metis.

According to R. F. DuMont, general manager, 125 native people will be employed when the mill goes into full production.

Among the six employed at the mill are Tom Piska and Roy Kewistep, both of Hudson Bay. They are employed as pilers.

It is the first time either of them have had permanent employment.

Henry Robillard, local union president, said that Tom and Roy and their fellow Indian workers are "very good men." He said they are competent, willing and consistent.

Premier Ross Thatcher said at that time that the provincial government intended to provide a number of housing units in Hudson Bay for these workers.

NEW BRANCH

Resources Minister John Culenaere, says that the houses would be constructed under the new Indian and Metis branch, of which he is minister in charge.

Immediate plans are to build 10 single-family units with this number later being increased to 17.

He said the plan was designed primarily to be of assistance to the Indian and Metis population, but homes would not be exclusively for their use.

Mr. Culenaere said he and the Indian and Metis branch very much appreciated Simpson Timber Co. Ltd.'s effort to employ native people.

ENCOURAGEMENT

"They need this encouragement and the financial return, to help them become productive members of society," he said.

"I hope other industries, both new and established, will follow the example set by the firm," said Mr. Culenaere. He said jobs are needed for about 35,000 Indians and Metis.

—Leader Post

CHRISTMAS IN BETHLEHEM

by

FATHER ANACLETE YONICK, OFM
of the Franciscan Biblical Institute, Jerusalem



THE sky sparkled with a thousand silent stars. The night air was chilly and brisk. A soft wind whispered and hummed through the evergreens. All was silent save for the distant echoes of carols and the periodic bleating of sheep. There was no snow on the ground, hence I could comfortably relax on a stone wall patiently pieced together without cement by some Bedouin farmer.

I just sat there without Christmas tree, presents, and the usual modern excitement at that time of the year, only to think and wonder. I did not think of Season's Greetings, Best Wishes, Good Cheer, and the many commercial clichés of radio and television. I only thought of Christmas for all its real simplicity—deep and moving with meaning for mankind. I thought of North America—far across several seas on the other side of the world.

The time was Christmas Eve; the place, Shepherds' Field—not too distant from the still little town of Bethlehem.

The activities peculiar to Bethlehem on Christmas Eve begin in the afternoon at one o'clock. The occasion is the solemn reception and entry of His Excellency Alberto Gori, the Franciscan Latin Patriarch of the Holy Land.

In Manger Square

In Manger Square facing the tiny entrance to the great Basilica of the Nativity, many pilgrims assemble. The long procession line of altar boys, choir boys and girls, seminarians and clergy forms. Meanwhile, carols from loud speakers and the Arab band take turns in reminding us that Christmas is upon us despite the rather hot afternoon sun. The Lord Mayor is present with his entourage. All await the arrival of the Patriarch.

As soon as His Excellency arrives, the procession slowly winds its way toward the entrance of the Basilica, through the tiny door, turning immediately to the left toward the entrance of the monastery garden and into the Franciscan Church of St. Catherine.

The simple strains of the hymn *Jesus Redemptor Omnium*

(Jesus, Saviour of All) echo through the square, Basilica, and the Church of St. Catherine. Immediately Solemn Vespers of Christmas is sung to usher in the Sacred Mystery.

Meanwhile Manger Square is alive with music and dancing, by none other than members of the Arab Legion. To the accompaniment of drums and the piping of the shepherd's flute are added the rhythmic stompings of soldiers' boots. The circle of clasped arms whirling first to the right, then to the left, encloses a soloist who enacts the virile choreography and dance patterns of the Bedouin.

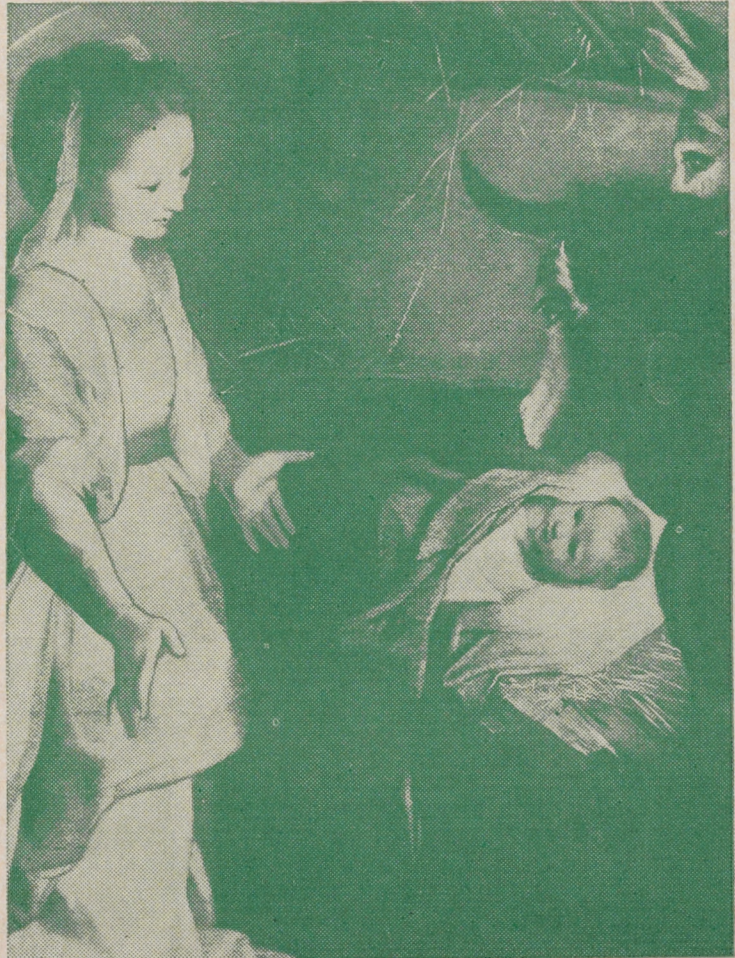
The large crowd of people now assembling in the fenced-off area near the entrance to the Basilica anxiously awaits entry. They have obtained the necessary entrance

tickets from the Pilgrims' Office in Jerusalem and have slowly made their way from Jerusalem to Bethlehem in the heavy traffic of private vehicles, taxis, and buses. Both large edifices of the Basilica and the Church of St. Catherine gradually become packed with the throngs. Even the Father Superior of the Franciscan Monastery is very busy in finding sleeping space for the many visiting friars and priests.

Midnight Mass

At 10:30 p.m., the feeling of anticipation of the pilgrims is further heightened as the beautiful Christmas bells peel through the square, Bethlehem and the surrounding countryside into the wilderness of the Judean desert. The few minutes of silence which

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A detail of the Virgin and Child from Frederico Barocci's painting "The Manger."



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follow seems like an eternally expectant rest in a Brahms symphony.

The Patriarch, assistants, Canons, chanters, readers and clerics assemble in choir and sanctuary. The solemn singing of Matins breaks the silence. The sanctuary and the altar are ablaze with lights and flowers. The Solemn Pontifical Mass follows at midnight with the musical assistance of choir and organ in St. Catherine's. After the intonation of the Gloria, a huge electric sign proclaiming Gloria in Excelsis Deo is switched on at the opening chords on the organ and the peeling of many bells. The sign seems to encompass the entire world with its semicircular form that stretches from one end of the sanctuary to the other.

From midnight until late afternoon of Christmas Day, other priests take turns in the celebration of their three Masses in the various crypts and subterranean caverns and caves. The most sought after altar of all is naturally that in the cave of the Nativity itself where Our Lord was born. Those who are not fortunate enough to have this most revered spot, celebrate on the many altars in the caverns to the north of the cave of the birth. This year, accommodations will be more pleasant because of recent artistic reconstructions of the caverns which now have additional permanent altars.

Procession

Solemn Pontifical Mass is followed by the procession with the Bambino or Child Jesus. This act has tremendous popular appeal. During the Mass the Bambino rests on top of the tabernacle. After a brief liturgy of prayers and incensation, the Bambino is taken down and placed in the arms of the Patriarch. The Patriarch, preceded by a long processional line of choir, altar boys, flower girls, assisting clergy and clerics, carries the Bambino through the monastery cloister

Christmas in Bethlehem

and Basilica into the cave of the birth. The buildings resound with Christmas chants and song and the throngs push forward to get as close as they can.

Once in the cave, the Bambino is placed on the world-famous silver star which marks the traditional spot of the birth. After incensation, it is taken and placed in a manger. There it remains until the Feast of the Epiphany.

On this latter feast, the Most Reverend Custos of the Holy Land, Father Linus Capiello, O.F.M., returns the Bambino to St. Catherine's in solemn procession which is more reverential and conducive to prayer due to the absence of the usual press of the crowds. After the procession on Christmas Day, Solemn Lauds are chanted in St. Catherine's. At 9:30 the same morning, another solemn Pontifical Mass is celebrated.

To Shepherds' Field

Throughout Christmas Day, dancing continues in the streets and Manger Square. The performers are again members of the Arab Legion, to the delight of all onlookers. It is possible to

join in if you can imitate the rather tricky footwork. In the afternoon, a pilgrimage is made to Shepherd's Field. The journey to the field is mostly downhill, but the return trip provides good healthy exercise for the leg muscles. In the cave a brief liturgy includes prayers and solemn chanting of the Gospel narrative concerning the apparition of the angels to the shepherds. Here also from midnight on into the afternoon of Christmas Day, priests celebrate Masses both in the simple but beautiful chapel of the Angels and in the cave.

By way of conclusion we may add that Christmas in Bethlehem is all prayer. Even the dances of the soldiers have a Christmas warmth and the spirit of prayer about them. Despite the unavoidable periodic confusion, one can easily sense that all hearts are concentrating only on that one spot in the entire world, where the Virgin Mary gave birth to the Saviour of the world. Literally, He is the Emmanuel, God with us, living in our midst.

(NC CHRISTMAS FEATURES)

Shepherds Celebrate A South American Legend

By Bill Montalbano
NCWC News Service

For 51 weeks of the year, the sleepy village of La Tirana, in the Chilean Andes, is the home of a few llama shepherds who fill only a small part of the church that dominates the landscape. Most of the 500 huts stand gaping and vacant.

But for one week every year, La Tirana comes alive. As many as 30,000 Indians and pilgrims come from Chile, Peru, Bolivia and Argentina to fill the huts and church, to sit around fires in evening and retell the story of La Tirana — the Tyrant.

Many years ago, they say, after the Spanish conquistadors had overcome the Inca empire in Peru, the invaders turned their eyes to Chile. Held captive by the invading forces was Huillac Huma, the last chief priest of the sun-worshipping Incas, and his beautiful 23-year-old daughter, Princess Nusta Huillac.

Battled Invaders

Once in Chile, the priest and his daughter escaped and organized a small band of Indians to fight the Spanish. For four years they battled the invaders from their mountain stronghold. There was no one more

cruel toward captured prisoners than Princess Nusta. The Spanish called her the Tyrant.

Then one day, the story goes, the princess fell in love with a captured Portuguese prisoner named Vasco de Almeysdra. In vain she tried to save his life, but before he died he told her that in his religion lovers were united after death. When the princess told her followers she would abandon her faith, she, too, was killed, but was granted her last wish of being buried with her lover with a cross marking their graves.

Church at Lovers' Grave

A few years later a priest, believing he was the first white man to enter the mountains, saw the cross and thought it was a miracle. He built a church on the spot.

Every year, now, the shepherds return to La Tirana to retell the story of Princess Nusta and her lover. In the morning, thousands of them attend Mass in the village plaza, and in the afternoon a winding procession of shepherds and pilgrims bears a statue of the Blessed Virgin through the jostling streets. That night there is dancing and storytelling. In the Chilean Andes, La Tirana comes alive once more.



St. Nicholas of Myra, the traditional saint of Christmas-giving, by artist Gerard David.

Books of Interest

THE HOPI CHILD. Wayne Dennis. John Wiley & Sons, 1965, 345 pps., notes, biblio., index, paper bound, \$1.45. An account of child development and adjustment in an Indian culture which still retains much of its pre-Columbian past.

THUNDERBIRD and OTHER STORIES. Henry Chafetz. Pantheon 1964, \$3.25. Three beautifully told Indian legends. Unusual illustrations are based on Navajo sand paintings.

MARIE TANGLEHAIR. Dorothy Heiderstadt. David McKay, 1965, junior, \$3.25. The story of a young Huron girl who lived in 1659.

THE STORY TELLING STONE. Susan Feldmann, ed. Dell Publishing Co., 1965, 271 pps., biblio., paper bound, 60 cents. A collection of Indian stories and legends.

INDIAN CHILDREN OF AMERICA. Margaret C. Farquhar. Holt, Rhinehart, Winston, 1964, \$2.50, juvenile. The daily life of children from several tribes is colorfully told.

THE LONG DEATH. Ralph K. Andrist. Macmillan, 1964, \$8.95, 371 pps., bibliography, illus. Epic in sweep, magnificent in detail, an exciting history of the Plains Indians.

OUR INDIAN HERITAGE. C. Fayne Porter. Chilton, 1964, \$4.95, 228 pps., illus., junior. Profiles of twelve great Indians whose lives span four centuries of history.

—Amerindian

Sioux Pow Wow A Brilliant Success

by MRS. DOROTHY FRANCIS
Chairman - Winnipeg Pow Wow Club

The annual Sioux Celebration and Pow Wow was held August 13th to 15th, in the beautiful Qu'Appelle Valley, 6 miles from Fort Qu'Appelle.

This international Pow Wow was jointly sponsored by the Dakota Tribe of the Standing Buffalo Indian Reserve and a grant from the Centennial Commission.

It was indeed a picturesque setting with lakes on either side of the camp which was composed of teepees and tents of all kinds, and the Big Top dominating the middle of the campsite.

The weather was unfortunately rather blustery, the first day and the wind was so strong, it tore the Big Tent. Many of the smaller tents were blown down. However, willing hands helped to repair the Big Top and by Saturday evening (the 14th) it was repitched and crowded with dancers and many spectators.

There were hundreds of dancers from all over the North American

Continent—from the Yukon in the north to the southern states—and from Quebec in the east to British Columbia on the western coast. Here in the legendary Qu'Appelle Valley, many different tribes were represented; each dressed in their own tribal costume. The infinite variety of head dresses, buckskins, beadwork, sequins, quillwork bustles, shawls and bells, plus many other adornments at the same time, educational sight.

Everyone enjoyed themselves. There was a feeling of unity among the Indians who attended this Pow Wow, regardless of tribe or religious background. People made new friends and renewed old acquaintances.

Dancers of all ages participated—men, women, children and even babes were held in their mothers arms. There were numerous types of Social Dances, war dances, rabbit dances, hoop dances, plus many others.

Numerous singers and drummers sang and drummed many of our favourite songs and controlled the rhythmic movement of the dancers. Naturally, we have our own special favourites which are No. 1 on our tribal hit parades.

This annual event started in 1957 and since that time has grown by leaps and bounds. On Sunday, the last day of the Pow Wow, approximately 10,000 people attended. It is most important to note that this event is run solely by Indian People. It was an event to be remembered and showed a high degree of organization. We can be very proud of the behaviour of our people and the program was well conducted. Both performers and spectators were there to enjoy themselves and meet one another. I'm sure that all who attended the 1965 Sioux Celebration and Pow Wow left Qu'Appelle with many pleasant memories to recall until next year.

—The Prairie Call



Wood Mountain Lakotas: Nunpakikte and his wife.

CHAPTER X SURVIVAL OF THE SIOUX IN CANADA

The mode of life of the natives changed greatly when the Canadian prairies were settled. When the Indians signed Treaties with the Canadian Government, reservations were granted to them, on which they were expected to live and settle down to farming and other domestic avocations. But it took quite a number of years for the Indians to get accustomed to a sedentary life. Being hunters at heart it was extremely difficult for them to change their customs and habits.

The total disappearance of the buffalo from the western prairies was the greatest factor in forcing the Indians to gain sustenance through farming and cattle raising. The American buffalo, properly called "bison," was estimated, in 1850, to number twenty million. Large herds came north during the summer months and Canadian Indians followed them back south on the fall hunts. White hunters, equipped with powerful repeating carbines have often been blamed for the extinction of the buffalo.

However, there is also a natural cause for the disappearance of

the buffalo. From 1830 onwards the short-tufted "buffalo-grass" began to disappear, being replaced by the tall blue-stem grass. Buffalo grass had a high nutritional value and was available all the year around, while the blue-stem grass had an inferior food content and dried up and shrivelled away early in September. Before 1830, the buffalo depended mainly on buffalo-grass for food; later, they had to rely more and more on blue-stem grass. The result was that during winter the buffalo starved to death in huge numbers.

The buffalo was a rich resource for the Indians, furnishing them with food, rich garb and fuel. Buffalo skins were used for teepees, harness, moccasins, clothing, cradles and shrouds. Dried buffalo meat could be kept almost indefinitely, thus yielding the Indians an all-year-round food supply.

After the eastern herd of buffalo had gradually disappeared in Manitoba, small groups of the western herd still roamed in Saskatchewan in 1880. The years 1878 to 1880 were the worst in Indian history for famine. After the destruction of the buffalo ranges by extensive prairie fires in 1879, the buffalo took their last

THE DAKOTA Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

FINAL INSTALMENT

stand in the Cypress Hills, and then disappeared almost entirely from the Canadian soil.

The Dakota refugees in Canada proved themselves quickly adaptable to their new mode of life. They were among the first Indians to till the soil and were quite successful gardeners. They introduced the cultivation of the so-called "squaw-corn" which could ripen during the short Canadian summer.

Native Language

The Dakotas in Canada have retained until recently, their native tongue to a high degree. The Santee dialect is still used in Manitoba, Sisseton in Saskatchewan except at Wood Mountain, where the Teton dialect is used.

These dialects are properly called "Dakota" and are entirely different to any of the Algonquian languages, e.g., Cree, Saulteux, Blackfoot. The Dakota alphabet has ten vowels and twenty-four consonants; many of the latter have a very harsh sound. The pronouns are either separate or incorporated in the verb. The verb, by far the most important part of speech in Dakota, is conjugated and can have as many as five hundred different forms. Verbs are often compounded together to form one word. There are approximately 16,000 words in the Dakota language.

One of the main difficulties in learning the language is that

there is no substantive no way of expressing compulsion or obligation.

The order of words in the Dakota language is the reverse of English. Thus "make a big fire" in Dakota, "fire big make." Sentences are difficult to translate.

The younger Dakotas speak English easily and speedily without an accent. They are able to grasp, to a remarkable degree, the principles of English grammar and can express themselves adequately.

Because Dakotas have kept themselves and maintained their own language, marriage with other Indian tribes is limited. They visit with other frequently and expect to see their friends and relatives in the United States. In the Wood Mountain Indians have intermarried with the Willow Bunch, Saskatchewan. There are few Dakotas in Canada. Thus their language has been retained to a large degree.

Along with their language they have kept many of their traditions. The unwritten Dakota law concerning family, marriage, care of the training of children and the funeral of the departed is still observed. Feasts are held in honor of the departed.

Native Beliefs

The Dakotas believe in the Great Spirit; Wakantanka, called Father Ateyapi. They placed the traditional belief of the ancient Dakota gods also believed in a pre-world; that of the (shades). They spoke "Land of the Spirits" "Path of the Spirits" (Way.)

Although religious native cult have now disappeared the Dakotas believe in the efficacy of prayer and have a religious sentiment. Many Dakotas profess to be Christians.

The Sun Dance and other dances are no longer performed. The picturesque "kicking the grass-dance" is the most popular one at social gatherings, accompanied by songs and the sound of drums. The Rain Dance, originally a Cree religious ceremony, has not been adapted by the Dakotas, however, many of them are on taking part in those of the Assiniboines and Crees on the bordering reservations.

The old Indian doctrine of "medicine-men" never claimed natural powers. In their healing they made use of sweat bath, originally a rite, they prepared their medicines with bark, roots and

substantive verb and expressing the idea of or obligation.

er of words in the language is exactly the English. The sentence "big fire" becomes, in "big make." Complex are difficult to trans-

nger Dakotas learn easily and speak it without. They are able to a remarkable degree, of English grammar express themselves

Dakotas have kept to and maintained their age, marriage with any tribes have been they visit with one another and even travel friends and relatives States. Except for Mountain Indians, who married with the Metis Bunch, Saskatchewan, few Dakota-Metis in us their individuality retained to a high de-

th their language, they many of their institution. Unwritten Dakota laws family, courtship, care of babies and children are still observed. Customs are held in honour

Beliefs

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Indian doctors (medi- never claimed preter- wners. In their art of ey made use of the , originally a religious prepared their remedies , roots and herbs. In

Dakota they were called Pejihut-awicasta, which means literally: Grass-root man. The word used for the effect produced by medicine is "wapiyapi," (renewal).

Peyote Cult

The "peyote" cult was introduced into the Manitoba reservations by the United States Dakotas. Peyote is a powerful drug around which centres "American Native Religion," a curious mixture of pagan and Christian beliefs. This drug is supposed to be endowed with healing powers. But this cult has few adherents. With the prohibition imposed on the importation of the drug into Canada in 1941, the peyote cult has practically disappeared.

Games and Sports

A common game played by the Dakotas is the "Hampapeconpidan" (hit the moccasin). It consists in hiding little objects under moccasins while opponents guess under which moccasin each object is hidden. The Indians often work themselves into a frenzy, to the accompaniment of singing and beating of drums. The game used to last several days.

The Dakotas are athletic and are good football, baseball and hockey players.

Handicrafts

Few handicraft articles are produced by the Dakotas today, but such as are made are excellent in quality. Baskets, mats and beadwork are still produced by the older Indians. Porcupine quill work has entirely disappeared. Beadwork is scarce since beads were imported from Czecho-Slovakia. They have sold whatever they had to obtain food and clothing during the depression, some twenty years ago.

Economic Conditions

The Dakotas now live in modern and log houses generally tidy and clean.

Some of them are engaged in farming or raising cattle.

Others subsist on seasonal work performed for their white neighbours. They sell wood and hay. They trap and hunt. They spend much of their time in the summer, attending fairs and exhibitions and visiting neighbour- ing reserves.

When the reserves were created, the Indian Affairs Department appointed farming instructors to assist the Dakotas in cultivating the land and raising cattle, hogs and poultry. The old, sick and destitute Indians receive Government assistance.

A medical clinic is held every week, free medical supplies are given to them, and free hospitalization.

The Dakotas receive their education, without any cost to them, in day schools on the reserves or in boarding schools.

Loyalty and Gratitude

There is hardly a country in the world where the aborigines have been treated with more fairness and consideration than Canada. The Dakota Indians have a deep feeling of loyalty and gratitude to their adopted country.

It is with pride that Western Canadians recall many kindnesses, official and private, shown to these bands of refugees who had been harshly treated in their native land.

The Dakotas are aware that they have no claim to the treaty rights of the original Canadian Indians. F. H. Abbott, Secretary of the board of U.S. Indian Commissioners, visited the Fort Qu'Appelle Dakotas in 1914 and asked Standing Buffalo if his people would like to return to the United States. Chief Adelard Standing Buffalo replied:

"No, we have visited our friends and relatives in the United States many times; we would not trade places with them. Our Government treats us right."

Mr. Abbott, remarking that these Indians received no assistance from the Canadian Government, except the use of small reserves, free education and medical care, said that they were "self-supporting and counted among the best Indians in Canada."

Legal Status in Canada

The Dakota Indians are now all Canadian citizens. However, as Indians, they are wards of the Government. They are at liberty to leave the reservations and establish themselves wherever they please.

The Order-in-Council authorizing them to remain in Canada was issued at a time when there were no precise regulations concerning the citizenship of immigrants. However, the Dakota refugees were classed as Indians, and when they entered Canada they were granted the same privi-

leges as the other Indians who had signed the Treaties, viz., residential schools, tax exemptions, free hospitalization, relief, and assistance in farming. The Dakotas have no treaty rights, since they did not surrender any land to the Crown as did the other Canadian Indians.

The claims that some Dakota bands in Canada have made in the past on the United States Government were never successfully maintained.

It is the contention of the U.S. authorities that no equities in tribal claims or in any tribal property belonging to the United States Dakotas can be transferred to those Dakotas who left the country. However, Canadian Dakotas receive inheritances from the estates of relatives in the United States. These bequests come from Fort Totten, N. Dakota and Fort Peck, Montana Dakotas.

In the First World War the Canadian Dakotas gave some two thousand dollars to the Red Cross Society. Twenty of their young men enlisted in the Canadian Army, six of whom were killed in action.

In the Second World War they were very generous to the Red Cross and other War services; thirty of them enlisted.

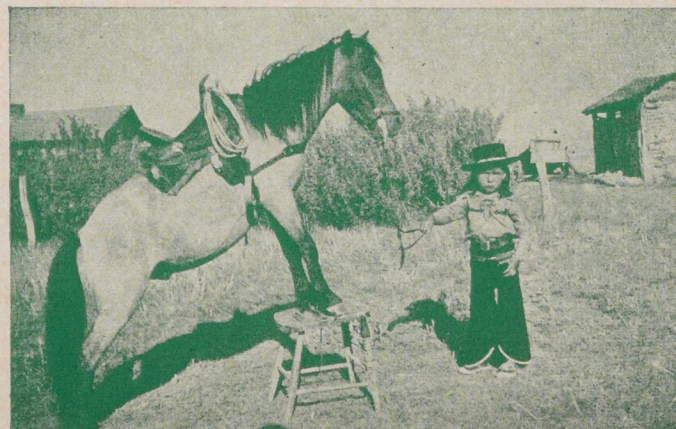
The Future

Although they number only about 2,000 the Dakotas will continue as an individualized minority among the Indians of the Plains. With a general improvement in economic conditions, they will undoubtedly increase and prosper.

When Lord Tweedsmuir visited the Qu'Appelle Valley in 1937, he was met by a delegation of Dakotas from Standing Buffalo's band.

An old Dakota, proudly wearing a silver medal of King George the Third, his long hair plaited in tresses, said to the King's representative:

—Continued on Page 10



Young Dakota with her pet Shetland.

The Dakota Indians In Canada

—Continued from Page 9

"Present our greetings to the Great White Father."

"I shall do that indeed," promised the Governor-General. "Now is there something you want?"

"Yes, we are poor; our horses died last winter; we must have horses for our work. I, first cousin of Standing Buffalo, have been named to ask for this. Will the White Father give us horses?"

His Excellency promised something would be done.

"We came here before the Treaties," continued the aged Dakota, "we do not know whether we are still American or Cana-

dians." There was anxiety in his voice.

"Why, of course you are Canadians," cheerily returned Lord Tweedsmuir.

"Ah, that is fine! That is fine!" exclaimed the Indian, and his bronzed companions nodded in agreement. "And the horses . . .?"

"That will be attended to," smilingly promised the Governor-General.

Thus the Dakota refugees are true Canadians; they are protected by the Great Mother, Queen Elizabeth II, and they will live forever in their land of adoption, loyal to their Queen and to the country where in time of strife and danger they found sanctuary.

The End



Northern Fishermen Protest Neglect

Northern B.C. Indians have protested to Fisheries Minister H. J. Robichaud because their representatives were not invited to attend fisheries conferences in Ottawa and Washington.

The protest was made in a letter to Robichaud from Frank Calder, president of the Nishga Tribal Council and New Democratic Party MLA for Atlin.

Calder said one of the topics at meetings scheduled between Canadian and U.S. Fisheries officials was the problem of Alaskan fishermen intercepting salmon bound for B.C. waters.

This directly concerns the northern Indians and the Nishga council has made several proposals for solving it, Calder said.

One proposal is for tagging salmon off southeast Alaska to prove they are bound for the Nass and Skeena rivers in B.C., he said.

Alberta Artist Named Cultural Advisor

An Alberta artist, recently appointed cultural adviser to the Indian Affairs branch of the Federal Government in Ottawa, is busy making a study of arts and crafts on Eastern Canada's reserves.

Thirty-year-old Alex Janvier, a tall, soft-spoken Chipewyan Indian from the Le Goff reserve near Gold Lake, finds that life on a reserve in Eastern Canada is faster-paced than on reserves in the West.

"Like their white counterparts, Western Canadian Indians shy away from pressure," he explains, "they prefer an easy-going life. Perhaps because of this attitude they are able to maintain deep personal relationships with everyone on their reserve. On the reserve in Eastern Canada, everyone seems frantically busy."

TAUGHT ART

Janvier, a graduate of the Calgary Institute of Art and Technology, used to teach art classes sponsored by the Edmonton School Board, the university extension department and the Edmonton Art Gallery. With his brother John, who is a graduate of the Vermilion Agricultural College, he returned to the reserve for a couple of years to help establish the

Hereford beef farm their father had started.

"For a while it was ideal for me," he explains. "The hard physical work of farming seemed to complement my mental activity. I'd farm all day and paint all evening. Eventually there had to come a time when I needed outside stimulation — my present job is ideal for that. It enables me to be fully involved in Indian artistic activities."

Janvier believes that most Canadian artists are too influenced by work done in Europe or in the United States.

"Canadians should portray their own identity, their unique 'flavor'."

His own work is unique. His abstract water-colors have been exhibited locally and in Rome. One painting—his interpretation of hoar frost on a window—was personally selected from a group of paintings by Mrs. Pearson and now is on loan to Government House, Ottawa.

"There is a great future for Indian art," he says. "It is useless for Indians simply to reproduce what their ancestors achieved whether they were carving totem poles or making ceremonial masks. Today Indians

must combine new and old perfect techniques."

NOT EXPLOITED

He hopes that Indians will never allow their work to be exploited and end up as mass-produced efforts. He wants to help each artist he meets to develop enough pride so that his work will be individualistic.

Pride is a word Alex Janvier uses frequently. He believes that once pride in their culture has been restored, then Indians will become more confident and more secure.

While he is busy helping people, several Eastern Canadians are trying to help him. The owners of several galleries in Montreal, Ottawa and Toronto want to see his work and the National Gallery hopes to make a selection of his water-colors which might be shown in the new year.

Janvier hopes they choose work he did this past spring while he was on the Le Goff reserve.

"My Alberta works," he says with a grin. "I'm enjoying Ottawa but I miss the quiet countryside near Cold Lake and the Alberta beef steaks. I particularly miss the steaks."

—Edmonton Journal

How To Conduct Good Meetings

This is an excerpt from "A Guide To Planning For Community Program Organization In Rural Indian Communities" produced by The Adult Education Bureau, Jesuit Ontario Missions, Regional Office, Garden Village, Ontario.

Rev. Daniel Hannin, SJ, informs us that this planning guide is being used on the reserve at Garden Village; we have selected this one portion of it for the benefit of those interested in conducting good meetings.

Why? — Every well-run organization has an accepted order of business. One reason is that business can be disposed of more efficiently by following a definite order. Secondly, if your group is to make wise decisions, each member must carefully consider the question. Both the advantages and the disadvantages need to be weighed. A well-run meeting gives all a chance to discuss with order.

1. The Accepted Order of Business

A man or woman would hardly think of building a house or going to their job unprepared. It is essential to prepare, to plan meetings. Few things are so important as a well-prepared agenda — one set down on paper. The following is the common practice followed by the most organizations:—

- a) Meeting called to order
- b) Roll call (if kept)
- c) Reading of the minutes of the previous meeting
- d) Treasurer's report
- e) Reports of standing committees
- f) Reports of special committees
- g) Unfinished business
- h) New business
- i) Motion to adjourn.

2. Explanation of the Accepted Order of Business

- a) **Meetings** should start on time and end at a fixed time. **What to say:** "The meeting will please come to order."
- b) **Roll Call** — Each member responds by saying "present." **What to say:** "The secretary (or vice-president) will call the roll."
- c) **Minutes of the previous meeting** — These are read by the secretary or in his or her absence, by a member delegated by the president or chairman. It is wise to keep them as accurate as possible. It is often necessary to refer back to the minutes to find out what was decided about important questions in the past.

What to say: "Will the secretary please read the minutes of the previous meeting?" "Thank you. Are there any additions or corrections? — If not, will someone please move that the minutes be accepted as read?" "Thank you. Will someone please second the motion?" "All in favour raise their right hand."

Correcting the minutes — Any member may make a correction or addition by standing and being recognized by the chair. The secretary makes the correction and at the request of the chairman reads the corrected portion.

What to say: "Will someone please move that the minutes as corrected be accepted as read?" "Will someone please second the motion?" All in favour.

- d) **Treasurer's Report** — The treasurer gives the report in an audible voice.
What to say: "We shall ask the treasurer to make his or her report." "Are there any questions? If not, the report will be received as read."
- e) **Report of Standing Committees** — It is customary to carry as much of the business of an organization as possible through committees. A Standing Committee is a permanent committee, for example

— Sport, Social, Farm, etc. The chairman of the committee reads the report. The person making the report generally moves that it be accepted as read.

What to say: "Will the Chairman of the Sports Committee please give the report?" "Will someone please move that the report of the Sports Committee be accepted as read?" All in favour...

- f) **Special Committees** — This is a group appointed for a special occasion, for example — a picnic. The chairman of the committee makes the report and generally moves that it be accepted.

What to say: "Will the chairman of the Picnic Committee please make the report?" "Will someone please move that the report of the Picnic Committee be accepted as read?" "All in favour please raise their right."

- g) **Unfinished Business** — These are motions presented at the previous meetings and which were postponed because of insufficient time to debate or discuss.

What to say: "Will the secretary please read the unfinished business of the previous meeting?" Secretary reads — "It was moved by Mrs. Jones and seconded by Mrs. Smith that we buy a rug for the committee room."

What to say: "You have heard the motion moved by Mrs. Jones and seconded by Mrs. Smith that we buy a rug for the committee room. Is there any discussion?"

Any member may speak by standing and addressing the chair. After all have had a chance to speak —

What to say: "Are you ready for the question (vote)? All in favour of the motion (repeat the motion) raise your right hand. — All those opposed raise your right hand. The motion that we buy a rug for the committee room has been accepted (or rejected)."

- h) **New Business** — Only one item of business can be taken up at a time — one speaker — one motion. All new business must be presented in the form of a motion and seconded. New business cannot be discussed until the motion is seconded.

What to say: "Since there is no further unfinished business, the chair will receive any new business. Mrs. Smith?"

Mrs. Smith makes the motion that the recreation hall be painted. It is seconded by Mr. Jones.

What to say: "You have the motion moved by Mrs. Smith and seconded by Mr. Jones that we paint the recreation hall. Is there any discussion?" (after the discussion, the vote).

- i) **Adjourn the Meeting** — Meetings should end at a fixed time. To let meetings drag past the regular closing time causes meetings to be unattended.

What to say: "Since this completes the business of the meeting (or since the meeting time has expired) the chair will receive a motion that we ad-

Autonomy successful for Ontario band . . .

Walpole Island Band

Council Develops Own Administration

By Barrie Zwicker
In The Globe and Mail
Toronto

The greatest story never told about southern Ontario's Indians in recent years is the story of the Walpole Island band winning self-government.

Its significance is shown by the fact that since the band cut its umbilical cord with the federal Government's Indian Affairs Branch in April, five other bands in Ontario have taken similar steps.

The most recent vote for autonomy was received in Toronto in Oct. from the proud Oneidas of the Thames, a tribe of the Six Nations Confederacy, living 18 miles west of London.

Curiously, the story about the Walpole Island has received scanty attention. "I think it just isn't realized what a tremendously significant step this is," said Leo Bonnah, Regional

Director for Indian Affairs for Southern Ontario.

"It isn't perhaps realized among the public and maybe even among our own staff."

Mr. Bonnah, 26 years with Indian Affairs, has nurtured a faith in self-determination since he studied the Antigonish Movement.

The movement's philosophy is the basis of a one-year social leadership course at St. Francis Xavier University, Antigonish, N.S.

The purpose of the course is summed up in a departmental report by Mr. Bonnah on the Walpole venture:

"The possibilities for the application of this program to the underdeveloped countries of the world are unlimited. It is a program of self-help and mutual help.

"It is a program of adult education that begins in the economic field, fans out into every phase of

human activity, and which will give life to all nations and all peoples, and not just to the favored few.

Mr. Bonnah spent 16 years on reserves and in 1962 was appointed to his present position, in which he is responsible for half of Ontario, which contains about a quarter of Canada's 200,000 Indians.

The new Indian policy announced last year parallels Mr. Bonnah's grassroots approach.

The Walpole Island band, with more than 1,500 members, lives for the most part on the rich soil of the 45,000-acre island in Lake St. Clair.

Although a mature corn crop on the island is seldom less than seven feet tall, most of the farms are leased to non-Indians, while most band members work across the border in U.S. industries.

Always progressive, the band in 1959 was the second in Canada to be granted control of its spending.

On Aug. 28, 1963, the band council decided a manager was needed, so a band member was hired and trained for a year at St. Francis Xavier.

He upset the balance of power between factions on the council and the Indian Affairs Branch agency.

A troubled period followed, culminating in the firing of the manager and two members of the band staff.

Finally, a resolution was passed by the band council on Dec. 28, asking the Indian Affairs Branch to give up its control over the Walpole Island band.

But there were no regulations in the Indian Act to cover a truly independent band.

Mr. Bonnah was detached from regular duty for three months to blaze the new trail. He called a two-day symposium on the question of self-government, attended by three other branch officials, Chief Burton Jacobs and 11 councillors. Everyone agreed many old concepts would have to go.

On April 29, Chief Jacobs was able to take down the blue-and-white sign reading: "Government of Canada, Indian Affairs Branch, Department of Citizenship and Immigration."

In its place was hung a sign reading: "Walpole Island Council, Administrative Office."

Responsibilities being taken over by the band include:

—Management of premium payments for hospital and medical services (more than \$12,000 annually);

—Operation of a \$125,000 revolving loan fund, including collections;

—Registration of vital statistics;

—Continued Next Page

Strange but True



... now B.C. Indians want to give it a try

Regional Advisory Council Meet

Educated Indians Eye Self-Government

British Columbia's Indians are ready for more autonomy.

B.C. Indian Commissioner J. B. Boys said since enactment of the Indian Act in 1951, the general education level of the province's Indians had risen about five grades.

His comment followed a three-day meeting in Vancouver of the Regional Advisory Council on Indian Affairs, established earlier this year.

The council discussed in detail all sections of the act and proposals for its revision.

Some of the proposals originated with the department's Indian affairs branch; others were put forward by the council itself.

"There has been an enormous change in the Indian situation since the act was passed," Boys said.

"Many groups of Indians are now

quite capable of handling their own affairs, and are eager to do so.

"But the act, as it stands, is rather restrictive.

"B.C.'s Indians are on the move now, and they don't want to be held back."

The council also discussed extension of some provincial services to cover the Indian population.

"Already," said Boys, "half of the school-age Indian children in B.C. are in provincial schools rather than in schools run by the Indian affairs

branch, and provincial child welfare services are available to all."

Attending the council meeting were James Antoine, James Gosnell, Chief Richard Mallory, George Manuel and Phillip Paul, elected members from five zones of B.C.; Mrs. Clara Tizya from the Yukon Territory; Mrs. Laura Williams of the Homemakers Clubs; Gus Gottfriedson of the North American Indian Brotherhood, and Guy Williams of the Native Brotherhood of B.C.

Chief Paul Agrees

Recommends Municipalities

Indian bands, which show themselves capable of more self-government, should receive "the privilege of becoming a municipality just like any other area," Chief Philip Paul of the Tsartlip band at Brentwood Bay, B.C., said on his return from the October conference of the Regional Advisory Council on Indian Affairs.

He said the extent of self-government should be sufficient "to respect the rights of the individual.

INDIAN LAWS

"I would not say we should have laws that override other Canadian laws but more laws that cover the Indian people, particularly as individuals."

The chief was just back from the three-day conference in Vancouver called by the department of citizenship and immigration, at which he

and other elected members of the Regional Advisory Council on Indian Affairs called for additional and broader powers for band councils.

RUNNER

This would call for revisions of the Federal Indian Act, by which at present everything reverts to the Ottawa government, said Chief Paul.

He holds the title of chief but with such a limited area to work in it has become a very frustrating position. "It is as though I am nothing but a runner to the Department of Indian Affairs. A little bit of prestige comes with the position but other than that ...

"We want this self-government for the simple reason we think we can do a better job," Chief Paul added.

Walpole Island Band Council

—Continued from Page 12

- Leasing of reserve land;
- All public works;
- Development and operation of a public park.

Chief Jacobs has noted other important changes since self-government. For instance, he estimates employment is up 20 per cent.

And since April, two band members for the first time were employed by the post office in nearby Wallaceburg; another was hired by a bank (Chief Jacobs' 21-year-old son, Laverne) and another entered the Indian Affairs Branch.

"When you have a few people making good in the world, it gives a boost to the other people," Chief Jacobs said.

"The way I feel is that we were relying too much on the Indian agents. We're showing that if we have to rely on our own steam, much more is accomplished."

Chief Jacobs said that most band members who had been cool, or antagonistic to self-government had been won over.

A measure of the pride the band feels in its developing administration is the welcome it has extended to other bands to come and study its operation.

"I'm convinced they'll never turn back now," Mr. Bonnah said. "This is the happiest time of my 26 years of working and living with my fellow Canadians who are Indians."

Centennial Project

Indians at Alert Bay, B.C.—members of the Nimpkish band of the Kwakiutl people—are hard at work on a centennial project which will be unique in this country when it is completed next year. It is a ceremonial lodge house.

Huge, hand-hewn timbers three feet thick are supported by exquisitely carved Thunderbird totems, and the whole structure covers an impressive 3,500 feet of floor space.

It is a splendid example of the old Indian building art, and authentic in every detail. It will survive to see the celebration of the tri-centennial of this country.

But what makes it a true achievement and invests it with singular significance is that its builders give their time and talent without

thought of monetary compensation. This work is a measure of their love of country and pride of race. What other community can match this sort of contribution to Canada's year of celebration? No vast stadium, no towering monument, no portrait of the triumph of our progress can better represent the spirit that builds a nation.

Elsewhere, planners and politicians argue the merits of this or that project to mark confederation. Decisions must wait upon the conclusion of debate. And because of this procrastination time is running out.

There is no such dilemma for the Indians at Alert Bay.

—Victoria Colonist

How To Conduct Good Meetings

—Continued from Page 11

journ." "It is moved by Mr. Jones and seconded by Mr. Smith that we adjourn. All in favour raise their right hand — all opposed—. The motion is carried. The meeting stands adjourned."

3. Aids to Effective Meetings

1. All business should be conducted in a tone of voice loud enough for all members to hear. People attend meetings to hear what is being said.
2. The chairman should have a written agenda.
3. The chairman should follow the accepted order of business.
4. There can be no discussion until a motion has been seconded.
5. One motion at a time.
6. One speaker at a time. Anyone wishing to speak must be recognized by the chair.
7. When making a motion, if it is important, write it out before you present it.
8. When making a report, have it written and give it to the secretary after it has been accepted.
9. Always address officers by their title "Mr. Chairman" or "Madam Chairman."

4. How to Make a Motion

1. Stand. Address the Chair — "Mr. Chairman, I move that . . ."
2. State the motion carefully.
3. The motion must be seconded.
4. The chairman must repeat the motion in full.
5. The motion is open for discussion.
6. After discussion, the vote.
7. Chairman should announce the result as soon as possible.

5. How to Amend a Motion

You agree with the idea but want to change the wording or part of it. This change is called amending the motion. The following example illustrates the method.

Mr. Smith: I move that we spend \$50.00 for baseball gloves for the C.Y.O.

Mr. Jones: I second the motion.

Chairman: The motion has been made by Mr. Smith and seconded by Mr. Jones that we spend \$50.00 for baseball gloves for the C.Y.O. Is there any discussion?

Mr. James: Mr. Chairman, where will we get the \$50.00?

Chairman: Will Mr. Smith, who made the motion, please tell where he thinks we will get the \$50.00?

Mr. Smith: We can get the money from the treasurer.

Mr. James: I move that we spend \$50.00 for baseball gloves and raise this amount by bingos.

Chairman: Will anyone second this amendment?

Mrs. Tim: I second the amendment.

Chairman: You have heard the amended motion, moved by Mr. James and seconded by Mrs. Tim, that we spend \$50.00 on baseball gloves for the C.Y.O. and raise this money by bingos. Is there any discussion?

After discussion, the chairman repeats the amendment and adds "Will all those in favor of raising the money by bingos, raise their right hands."

Chairman: The amendment is carried. We will now vote on the motion as amended. Will all those in favour of spending \$50.00 on baseball gloves for the C.Y.O. and raising this amount by bingos, raise their right hand.

The vote is then counted.

6. What to do When . . .

1. You do not understand the motion or have not heard it clearly. Stand and say: "Mr. Chairman, a point of information I did not understand (or did not hear the motion)."
2. When a speaker is wandering from the question. For example, Mr. Smith is speaking on the motion of buying baseball gloves — "Baseball is a good game, I remember etc . . .". Stand and say: "Mr. Chairman, a point of order. The speaker is not talking on the motion."
3. When a question is too difficult, not enough information, requires further study. Stand and say: "I move that the question be postponed until the next meeting (or let a committee study the question and make a report)." This motion must be seconded, can be discussed. The vote is a simple majority.
4. When the discussion is going in circles, no new ideas, all information seems to be before the group. Stand and say: "I move that the previous question be put." This means that you want a vote on the question. The motion must be seconded. No discussion is allowed. Vote simple majority.
5. When the meeting has dragged on, the closing time is past. Stand and say: "Mr. Chairman, I move that we adjourn the meeting." Must be seconded, no discussion, vote simple majority.

7. Three ways of Voting

1. **Voting by voice: Yes or No.** This method is quick but should not be used in important questions.
2. **Voting by raising the right hand:** It is good but often people do not want to reveal the way which they think. It is used in most motions.
3. **Voting by secret ballot:** This takes more time but has advantages. It is accurate and gives people time to consider.

The chairman's vote: He or she has certain privileges. When voting is by voice or by hand, the chairman may vote to make a tie, then the motion is lost. Or, he may vote for the affirmative when there is a tie, then the motion is won. When there is a secret ballot, the chairman votes like all others by writing.

8. How to Elect Officers

1. The election of officers comes under "New Business."
2. Names of candidates may be nominated from the floor — no second required.
3. A committee, called a nominating committee, may name two or three candidates.
4. In all cases balloting should continue until one candidate has a clear majority.
5. Candidates should leave the room during voting.

9. The Duties of a Chairman

1. A knowledge of the order of business.
2. A prepared agenda.
3. Receive and state accurately all motions presented by members.
4. Conduct a vote on all motions properly moved and seconded.
5. Announce the result of the vote.
6. Preserve order — one speaker — one motion.
7. Recognize members asking to speak, preference given to those who have not spoken.
8. Voting privileges when voting is by voice or show of hands.
9. Remains neutral in discussion, encourages others to talk.
10. Delegates authority — uses the committee system to involve members.

10. Duties of Members

1. Attend meetings on time.
2. Listen thoughtfully.
3. Discuss questions courteously — give others a chance to speak.

Our Own Civil Rights Issue

By Leigh J. Coop,
Executive Director of
Canadian Lay Missioners.

The attention of Canadians for some time past has been focussed on the disturbing and dismaying human rights problems of non-white people in many parts of the world, but especially in Africa and the United States.

Few have considered the human rights problems of non-white Canadians. These are even more dismaying than the ones in the rest of the world. Few Canadians seem to know about them. Even fewer are trying to do anything about it.

Other people know about them. The not-so-admirable segregationist Governor of Alabama recently taunted Canadians: "If you've got any moral crusade to run, you can run it in your own country."

He is right, of course. How long will it be before Toronto (or any other) university students picket their own government offices on behalf of the Indians?

Yet, do you know that if you are an Indian in Canada in 1965 you will be:

Three times **more** likely to lose your children at birth.

Eighty times **less** likely to have a bathtub and toilet in your home.

Fifty times **more** likely to live in a shack.

Be three and a half times **less** likely to live to a natural old age.

Be eight times **more** likely to have your children die during their school days.

Be five times **more** likely to go to jail.

Have only one **chance** in four of reaching grade 8.

Have about one chance in **170** to go to high school.

Have less than one chance in **10,000** to go to university.

Have **no** chance to join a provincial re-training program.

Be **certain** to raise your your family on less than \$2,000 a year.

Have a fifty fifty chance that you'll have to do it on **less** than \$1,000 a year.

Have nobody else in the wide world give a Chris-

tion damn about you.

Except for a few missionaries. Too few, considering that this mission territory is right on every white Canadian's back doorstep. It's in every province of Canada except P.E.I. and Newfoundland (where the Christian settlers topped off Sunday services by shooting Indians in the afternoon).

There aren't enough "professional" missionaries to tackle the problems today, which lays a dreadful obligation on the shoulders of the rest of us — especially upon professional people such as school teachers.

Missionary work amongst Canadian Indians doesn't consist of Bible-thumping and beaming baptism any more. Its a fight for basic human rights through the provision of qualified teachers, and through the planning and implementation of adult education and community development programs. And done, preferably, by people with no overt ambition to augment their salaries by the sale of firewater to the people they are supposed to be helping.

Ordinary white Canadians cannot shrug off their responsibility by saying its a job only for the Department of Indian Affairs and ordained missionaries. For one thing, there aren't nearly enough of these people to handle the job. There are half a million people of Indian blood in Canada.

Especially is there a responsibility resting on our qualified teachers and educators to do their share, even if only for two or three years.

In many areas of Canada today, where there is only an Indian population, the majority of teachers have never seen the inside of a normal school, a university, or a teacher-training college.

In many areas Christianity cannot be brought to the people for lack of

missionaries, "professional" or otherwise.

Children of Christian parents amongst the Indians get perhaps 30 minutes of catechism per month — if they are lucky!

If they're not lucky they might be able to attend a week of summer school to learn about their faith. Or get nothing.

One group showing the way to specifics is the Canadian Lay Missioners, with national headquarters at Wawa in Northern Ontario.

This young and dynamic Society is doing its part to remove a blot from Canada's good name by recruiting and sending well-balanced Catholic laymen and women to share their knowledge and their Faith with the Indians of the northland. The people they have sent, and which they will send more of in future years, include school teachers, youth workers, community developers and adult educators.

How practical is it all?

Take the case of one girl, Maura Naughton, who was sent to Paddle Prairie in Northern Alberta last fall.

With an Irish teaching certificate, this girl brought a quality of teaching not seen in the area before.

In addition, and just as important, her presence meant that every class got catechism classes every week. Father Dubuc, the Oblate missionary responsible for the area, happily noted that, within six months, church attendance had risen from 20 to 100.

Paddle Prairie is no longer the same.

It is interesting to speculate what would happen if the CLMs could send two Maura Naughtons to Paddle Prairie.

In the same area there at that time were two other settlements which could qualify for the adjective "benighted."

One of them was Keg River, where there are 150

nominal Christians. Yet when the priest arrived on his route he had difficulty in getting enough people in the church to allow him to say Mass (his third of the day). Out of 20 couples in the village, only 6 were married.

The Oblate missionary, writing for more help than the token force already there, wrote: "Many teenagers in the whole area have not been confirmed and have not even made their first Communion. Religion means nothing to them. The parents don't go to church, and we are fast losing the children. I am at a loss to find ways to improve if you cannot find Canadian teachers generous enough to work with us up here."

The other near-by settlement was Keg River Cabins, and the only teachers available to these Canadian children were pagans.

"Consequently I turn to you again for CLM teachers for this school to help **save this community. You are our only hope.**"

These are **some** of the words of **one** missionary priest in **one** Indian area of Canada. (His whole letter ran to four pages of single-spaced typing, and was crammed with facts and figures similar to the above.)

The need is heart-rending. It is urgent. It is vitally important. Audit is addressed straight to every qualified Christian Canadian.

Paraphrasing the words of the First Lesson for the Sunday after Ash Wednesday: NOW is the acceptable time for us to do something. NOW is the time the Canadian Lay Missioners are recruiting teachers and other professionals to work on our own human rights problems in Canada.

It's not something one does for money. It's done for love of God and man. Or just for love of Canada.

To get into the work drop a line — NOW — to the CLMs, Wawa, Ontario.

It's in Canada, too.
God bless you!

Blue Quills Construction Deferred

A start on construction of a gymnasium complex at the Blue Quills Indian residential school near St. Paul has been deferred until spring of 1966.

St. Paul is 130 miles northeast of Edmonton.

"We had no choice but to defer the project for a year," said Kent Gooderham, regional supervisor of education for Indian affairs in Edmonton.

PARENTS COMPLAINED

Mr. Gooderham made the statement after parents of children living at Blue Quills complained about the closure of the gymnasium. The students are from the Saddle Lake Indian Reserve, 20 miles west of St. Paul.

"We are aware of the problem and agree it is a bad situation," Mr. Gooderham said. "The faster we can act, the better."

The gymnasium was originally planned to be completed this year. However, a "pressing need for schools in northern Manitoba and Ontario forced deferment of the program for a year," he said.

GO TO ST. PAUL

Blue Quills has 175 residents. More than 35 attend Grades 9 to 12 in St. Paul. The remainder attend seven classrooms (Grades 2 to 8) at Blue Quills.

"The plan is to reduce the number of pupils at Blue Quills," Mr. Gooderham said. "We will gradually phase-out classes until Blue Quills is entirely a hostel." There is no Grade 1 this term. Eventually only high school students, who are vanned to St. Paul, will live at Blue Quills. Elementary students will attend other day schools.

"We have asked that the old gymnasium be demolished and a new complex built on the site," he said. "Until our phasing-out program is completed we will request two portable classrooms."

CHANGES NEEDED

"Although the hostel building is in good condition, we will ask for renovations which will be better suited to today's living conditions," Mr. Gooderham said.

A federal engineer studied the site during the summer and plans are expected to be submitted to the Saddle Lake Indians shortly.

—Edmonton Journal

Huron Carol



'Twas in the moon of wintertime,
When all the birds had fled,
That mighty Gitchi Manitou
sent angel choirs instead;
Before their light the stars grew dim,
And wandering hunters
heard the hymn,
Jesus your King is born,
in Excelsis Gloria.

Within a lodge of broken bark,
The tender Babe was found,
A ragged rabbit skin enwrapped
his beauty round;
And as the hunter braves grew nigh,
The angel song rang loud and high.

O children of the forest free,
O sons of Manitou,
The Holy Child of earth and heaven
is born today for you.
Come kneel before the radiant boy
who brings you beauty,
peace and joy.

(Indian words translated by Father Brebeuf)

Puzzle Of Ancient Indians

By Bill Stավdal
In the Victoria Colonist

What happened to the microblade makers?

What became of the Indians who chipped razor-sharp quartz blades on Galiano Island, B.C. about 2,500 years ago?

NO MORE MADE

An ancient garbage dump at Montague Marine Park on the south end of Galiano Island represents a mysterious chapter of prehistory to anthropologist Donald H. Mitchell.

Why, he wonders, have no microblades been found dating after 300 A.D.? They were the finest cutting tool available, yet the inch-long slivers suddenly stopped being made.

'WHATZITS'

Mr. Mitchell is a University of Victoria lecturer who spent the summer digging on Galiano with six helpers. They found three skeletons and about 1,100 hand-made objects, ranging from a 15-pound stone anchor to puzzling inch-long fragments temporarily dubbed "whatzits."

But the microblade mystery preoccupies the 31-year-old anthropologist.

WIPED OUT?

Their disappearance after 300 A.D. suggests to him that the Indians who made them were "replaced"—wiped out—and that those who followed them didn't know the art of making microblades.

Or, he reasons, the Indians may have discovered a better tool. But modern diggers haven't found one.

A third possibility is that the

material the blades were used to cut ceased to be used.

The Gulf Islands area was apparently one of the richest cultures in North America, Mr. Mitchell believes.

"We want to go back in time and trace this development, to find out what factors led to the rich cultures that were here when the first white men arrived."

PUZZLE

The whatzits dangle another tantalizing puzzle. One of them, a hollow inch-long bone, is cut at an angle at both ends and has two holes on one side. It might possibly have been used to fasten clothing in an unknown manner.

It is carved beyond being just useful.

"If these are any indications of the spare time these people had available, then 2,000 years ago people found living pretty easy here."

"You don't find this sort of thing among people who have to scabble around getting a living."

THESIS

The Galiano site is a very important one, Mr. Mitchell declares. It contains artifacts from three separate periods of settlement.

This winter Mr. Mitchell will analyze his treasures and put the findings in a thesis which he hopes will earn him a doctorate at the University of Oregon.

Bigger questions remain with him as he tries to piece together the shadowy tale of the prehistoric coast Indians.